

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

VOLUME II. NO. 43.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

WHOLE NO. 95

CHRISTIAN AMBASSADOR.

HALLOCK & LYON, PUBLISHERS.

PUBLISHING OFFICE, NO. 3 ASTOR HOUSE, BARCLAY-STREET.

TERMS: \$2 50 PER ANNUM, IN ADVANCE.

From the Universalist Quarterly.

THE IMPORTANCE AND NECESSITY OF DOCTRINAL PREACHING.

BY T. J. SAWYER.

[CONCLUDED.]

II. I now proceed, in the second place, to show that doctrinal preaching is indispensably necessary to the people. But having spent so much time on the preceding topic, I must be brief on this; and fortunately the nature of the subject is such as to render any large discussion unnecessary. If I have succeeded in showing that doctrinal preaching is necessary to the conscientious discharge of the minister's duty, it cannot require much argument to prove that it is, in a still higher sense, indispensable to all the great interests of the Christian life, whether in minister or people. Preaching, it will be remembered, is not an end, but only a means to an end. The Christian ministry was appointed not for its own sake but for a far higher and nobler purpose. It was to be an instrument in the hand of God, for diffusing the Gospel through the world. And the necessity of its existence and labors, as well as of the coming of Christ himself, and the whole scheme of redemption, is to be found ultimately in the ignorance and sinfulness of mankind. To remove these tremendous evils, to enlighten the intellect and the conscience, to sanctify the heart and save man,—this was the great end of the Gospel and all its means and appliances. Hence it follows that the necessity under which the minister of Christ is laid to preach the Gospel, is to be found ultimately in the still deeper necessity that the Gospel should be heard, believed and obeyed by all.

No man, it seems to me, can believe that Jesus of Nazareth is the Son of God, and his religion therefore divine, without at the same time believing it is to the last degree important to human well-being and happiness. The long preparation carried on through successive ages, its final introduction through the Son of God himself, attended by the most astonishing prophetic and miraculous powers, all betoken it a religion of no ordinary import, and one that demands and should receive universal attention. It is worthy of all acceptance. It was also designed by its divine author to be spread over the whole earth, and to enter into every heart and become the highest element in the moral culture of every soul. To this end was the Christian ministry appointed, and received that most solemn charge, to go out into all the world and preach the Gospel to every creature. There is need, then, that all should become acquainted with the Gospel; for it is, as the apostle says, "the power of God unto salvation to every one that believes." And here rises in-

to view the unspeakable importance of having the Gospel faithfully preached. As the great moral and spiritual means of regenerating man, it operates chiefly through knowledge and faith. To know the truth; to believe the truth: this is the only method disclosed to us by which we may be wise and introduced into the kingdom of God. "If ye continue in my word," said the great Master, "then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." St. Paul declares that God "will have all men to be saved and come to the knowledge of the truth." So he teaches that faith in the Gospel is the means of salvation: "By grace are ye saved through faith." "Because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." It is a constant doctrine of the New Testament indeed that the knowledge of God and of Christ, belief in God and Christ, the knowledge of the Gospel and belief in it, are indispensable to the salvation which Christianity proffers. The poor idolater in central Asia or Africa is now neither the wiser, better, nor happier for Christ's having come and brought life and immortality to light. He is still "without God and without hope in the world." To the believing alone is Christ precious, even in Christian lands. They, only, know his unsearchable riches, and find in his religion an exhaustless fountain of joy and consolation.

But if the knowledge and belief of the Gospel and its divine truths, is so infinitely important, the question naturally arises, by what means can it be most successfully diffused? Two methods obviously exist: the Holy Scriptures, and the living ministry. I design no comparison of these. In the apostolic age, while the New Testament was but just written, and ministers were divinely inspired, the Christian ministry constituted almost the only means of teaching the truth. To this St. Paul therefore referred in the following passage. Having said that "whosoever calleth upon the name of the Lord shall be saved," he proceeds to inquire, "How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Christian knowledge and faith imply Christian instruction, and Christian instruction, in turn, a Christian teacher. If there be no Christian teacher, or what is equivalent to it, he does not teach any Christian doctrines, whence are we to expect Christian instruction? I do not here forget the Bible, and more and more do I appreciate its unspeakable value, and thank God for it. That holy book of itself is able to make one wise unto salvation. And the living ministry is now valuable no further than it explains, illustrates, and enforces its divine truths.

But I need pursue this topic no farther. If the Gospel be true, it is a matter of the highest concern, and should be universally known and believed. In the apostles' days, Paul counted "all things but loss for the excellency of the knowledge of Christ Jesus," his Lord. And when we consider what the Gospel is, what it teaches of God, of his character and government, of human duty and destiny, it is impossible that any candid mind can reflect upon it without a deep and growing conviction

that, of all subjects, it has the highest claims upon our attention, and demands to be taught in the clearest, the fullest, and the most emphatic manner. To be ignorant here, is to be ignorant of what most nearly concerns the human soul and all its more spiritual interests and its future prospects. To know the truth here, is to pass from darkness to light and from death to life. "This is eternal life," says the divine Teacher, "to know thee the only true God and Jesus Christ whom thou hast sent."

Before passing from this subject I must offer a few remarks upon the intimate connection existing between doctrinal and ethical or practical preaching. Were we to listen to what is so frequently uttered around us, we should easily conclude that preaching the doctrines of Christ is somehow unfriendly, or at least useless, to the interests of morality. No greater mistake is possible. I will venture the assertion that there is not a single moral precept, expressed or implied, in the whole Gospel, which does not rest ultimately upon some Christian doctrine. The principles of morality are not independent, but necessarily fall back upon some fundamental truth; they rise out of relations and connections; and these truths and relations must be understood, or the duty required is without reason, and consequently exposed to suspicion and distrust. Hence it is impossible to preach morality in any but a dogmatic way, without also preaching the doctrines which constitute at once its basis and sanction. The very motives for the performance of any duty are to be found in the doctrines upon which that duty rests. We are required, for instance, to love God with all the heart. But love is an affection that does not flow forth at an arbitrary command. It will not be forced. In vain, therefore, will the minister or moralist preach love to God, until he can show that God is worthy of love; i. e. that he possesses such a character, and sustains such relations, and has done and is doing that for us, which lays us under the highest obligations, and calls for the deepest gratitude and warmest affections of the heart. To represent God as a monster of hatred and injustice, and then command one to love him, would be as futile as it would be blasphemous. But let him be held forth, as he is in truth, as a Being of infinite moral excellence, who combines in himself all that is good and great, all that deserves love or can command adoration and trust, and to love him becomes at once a duty and a privilege. To tell what God is, to portray his moral character, to exhibit the relations he sustains to us, the government he is exercising over us, and the destiny for which he created us, is to preach doctrine; and doctrine, let me add, compared with which all other is unimportant. For just as you represent the divine Being, will you shape your whole religion, doctrinal and practical.

But let us take one instance more of the dependence of moral upon doctrinal preaching. We are commanded to love our enemies, to bless them that curse us, and do good to them that hate us. Is there no doctrine of the New Testament upon which this rests? Is it an arbitrary requirement, or does it lead us back to some fundamental principle of the Gospel for its rationale? Obviously the latter. Christ taught, what few of his professed disciples now seem to apprehend, that God, the great central sun of the moral universe, loves his enemies, is kind to the unthankful and evil, blesses even those that curse him, and does good to those that hate him. To be good and happy, men must be like God and hence the duty of love to enemies, and hence, too, the divine method of "overcoming evil with good." Let the fact that God loves his enemies, be for a moment denied, and this Christian duty with all its train of hallowed and peaceful consequences falls to the ground, and the spirit of revenge and hate goes out unfettered and unrebuked. Then the Gospel is a lie, and heaven is the creation of a dream, and hell with its demoniac

passions, its tortures and anguish, is alone real. But grant, on the other hand, that the Gospel is true, and God becomes the eternal Father, whose goodness and love embrace a world of sinners, and are perpetually operating by a thousand means to assimilate all moral natures to Him, who is at once their author and their "everlasting portion."

No; doctrinal preaching cannot be dispensed with, and least of all, it seems to me, by him who would secure the great practical ends of the Gospel—the *virtue* and *happiness* of mankind. Men must know God before they can love him. They must be made acquainted with the truth before they can honor or obey it. All the grounds of duty and the motives which urge to it, must be sought in the doctrines of the gospel, and he who forgets this may as well preach Plato as Jesus Christ. Morality, when thus dis severed from its root, ceases to be properly Christian, and loses its divine power. It may glitter and please, but its light is as cold as that reflected from an iceberg. God is the centre of the moral system, and no one knows God, except through the revelation of his Son.

Nor is doctrinal preaching less necessary to all the purposes of the Christian religion. Our hopes, our joys, our consolations,—what are they but illusions, save so far as they spring from our knowledge and belief of the truth as it is in Jesus? When I stand by the bed-side of the sick or the dying, or am called to minister the balm of consolation to the mourner, it is not dreams and airy speculations that I need, but facts, divine truths, concerning God and his holy purposes and love. Let the darkness of death gather around us or our kindred on earth, if it must; but leave us not without a Father in heaven, rob us not of a friend and a Savior there, on whose face we may calmly look, and to whose hands we may confidently commend our spirits.

III. I remark, in the third place, that doctrinal preaching is necessary to the strength and permanence of religious societies. The opinion sometimes expressed that such preaching fosters differences and provokes contentions, seems to me at once unphilosophical and false. Nothing tends more directly or powerfully to unity of opinion among men, than the clear statement, and the frank and manly discussion of the principles and doctrines we hold. Such a course is friendly at the same time to the interests of truth, which always gains by discussion and exposure, and is equally prejudicial to error, which expects success only through concealment and deception. Besides, Christian societies especially owe it to themselves and their profession, to be peculiarly frank and explicit on all points of doctrine and duty. Their members should not only know what they believe, but also how to maintain and defend it. To this end they should be well instructed in the character and grounds of their holy faith. Let the subtle politician avoid, if he will, all open and fearless presentation of his views and principles; let him study to be on all sides and commit himself to no interest or party; but the minister of the Gospel should blush to have either no opinions at all on the great subjects of his religion, or none but such as he is afraid or ashamed to express. But grant the minister to pursue the politic but shallow course here condemned, and what would be its result? Would his hearers become enlightened in the doctrines and duties of our holy religion and confirmed in faith? Would his society become united and strong?—United? in what? I can conceive of no union till that upon which we unite is clearly understood.—Strong? What kind of strength must that be which results from men united by no common bond and who are attached by no great interest or controlling sympathy? Such a society may indeed be numerous, and present a very formidable front, but it must be wanting in all the essential elements of true re-

ligious union and strength. It may be made up perhaps of a mass of discontented persons, who unite only for the negative purpose of opposing some prevalent opinion or practice. Or it may be composed of men who have gathered around some eloquent or attractive preacher, and who are held by the charms of his voice or style as steel filings are held by an electro-magnet. But let this favorite preacher die or remove, or lose his voice, or adopt a different manner, and the bond of union is broken, the electric current has ceased to flow, and the society which was yesterday so imposing and prosperous, is to-day scattered and gone. I would have men united by faith and love to the Great Teacher who lives forever, rather than to cling with a childish trust to even the greatest of his uninspired servants. A society well taught and grounded in the knowledge of the truth, and strongly bound together by a common faith and a living interest in the great cause which it involves, is little likely to be "moved from the hope of the Gospel," or to forget its obligations and duties. Built up and nourished in the faithful word, it continues steadfast, and the storms and vicissitudes, incident to all institutions on earth, will ordinarily pass it over and leave it unharmed.

Both history and experience proclaim the advantages of doctrinal preaching. Those ages of the church most distinguished for it have been equally distinguished, I believe, for religious prosperity; and within our own denomination, I need not say, that almost everything really valuable which we have ever accomplished, has been effected through boldly doctrinal inculcation. Long may it be before we shall fall back from a practice so clearly demanded by duty, and so fraught with benefits.

ROME AND THE CATHOLIC CHURCH.

Nobody can be indifferent to the result of the struggle which has been going on in Rome for the last six months, but which is now, for a time, suspended, but not ended; for like the pent up flames of a volcano, an eruption more sudden and fatal will, ere long, break out again. Rome is the city of the world. It belongs to the race; not as the head of the church, but as the center of the arts—the link which connects the Past and Present. Her citizens have shown themselves worthy of their parentage. But an unholy alliance of temporal and spiritual authority, the intrigues of politicians, and machinations and duplicity of ambitious men and monarchists, have succeeded, for a time, in crushing human liberty and trampling under foot the rights of the people. What the result of all this shall be, remains to be seen. It is impossible to foretell. But those most intimately acquainted with the character of the Roman people, can judge most correctly.

We copy the following letter, translated for the "Evangelist," by Rev. G. H. Hastings, that our readers may know what a Catholic priest at Rome thinks of this matter. It was written by Father Ventura, a man distinguished for his piety and intelligence, and eminent in the Church. He was the eulogist of Daniel O'Connell. He writes in a candid manner, as one familiar with his subject. We have never seen a description of Pio Nono which accords so exactly with the opinion we formed of him when in Rome last year. His very appearance indicates all that is here said of him—a good-hearted and generous man, a pious and benevolent priest, but a nervous, irresolute, and imbecile Prince, wholly unsuited

for the position he was called to occupy, and whose feelings, we are confident, have been really more outraged by the measures adopted to restore him, than by those which caused him to forsake the Quirinal.

And the description of the feeling of the populace towards the Pope and priests is correct to a letter, except in the misuse of the word Protestant, as we understand it. The people are becoming Protestant, to be sure, because they *protest* against the assumptions, indolence and depravity of the priests and magnates of Romanism. But Infidelity would better define their real condition, because they know little of any other system of faith than has been taught them by their spiritual guides. They protest against the unholy claims to the *authority* to rule their consciences in religion and politics, and right to live in ease and luxury out of their hard earnings. We wonder at their moderation, that they have so rarely taken vengeance upon those who have caused their degradation, and retaliated in so few instances the wrongs which have been suffered at the hands of the Church for ten centuries. They certainly deserve great praise for their humanity and bravery. History will do them and their traducers ample justice, and not many years shall pass away before their wrongs shall be redressed. There is more hope of Italy than ever before. But to the letter. Let it be read attentively, and pondered well.

W. S. B.

EFFECT OF THE BOMBARDMENT OF ROME UPON ROMAN CATHOLICISM.—It is with fearful and bleeding heart that I now address you. Even as I write, the French are bombarding Rome, destroying its monuments, and raking its people with grapeshot: blood flows freely on every side; ruins are heaped upon ruins, and God only knows the issue of the lamentable conflict. Some fear that if the French enter Rome by assault, the people will be led in their rage to murder the priests and recluses. In such case, what a glorious victory would the French obtain! What a fine restoration of Papal Sovereignty would she effect! History teaches us that, in general, restorations effected by force are not durable, and that thrones raised upon dead bodies and blood are fated to be overthrown by still more violent convulsions. Of all the expedients for the restoration of the Pope, discussed at Gaeta, they have chosen the most deplorable.

But what most distresses the heart of every Catholic is, this restoration, supposing it to be effected without firmly establishing the power of the Prince, will wound, and perhaps destroy, the power of the Pontiff. The cannon now working destruction in the walls of Rome, is as steadily destroying the Catholic faith in the hearts of the Romans. I have already told you what fearful impression the "*Confetti di Pio Nono mandati a suoi figli*" have produced upon the Roman people—what hatred they have excited against the priests. But all this is nothing to the rage which the sight of French bombs has awakened against the Church, even against the Catholic religion. As most of the bombs have fallen in the suburbs, ruining the houses and wounding the families of the poor people, it is particularly those of the suburbs, that portion of the Roman people formerly the most devotedly Catholic, who now curse the Pope and the clergy, in whose name they see these horrors committed.

I am far from believing that Pius IX. wishes these things, or that he even knows of them. I know that he

is kept in such a state of isolation, that the truth in these matters cannot reach him; every thing is perverted before he receives it. I know that the poor Pope, surrounded by wicked or imbecile men, sentenced, as it were, to the depths of a citadel, is well nigh a prisoner, and very little master of himself. I know that they take advantage of the feebleness of his character, of the tenderness of his conscience, of his state of nervous excitement, which subjects him to whatever influence or impressions his courtiers please.

But what I know and believe, the Roman people do not know nor believe. The people know only what they see and suffer. They see that the Austrians, with a prelate of the Pope, Monsignor Benini, in the midst of them, ravage the Legations, bombard cities, levy enormous contributions upon the most peaceable citizens, exile and shoot the most ardent patriots, and re-establish everywhere clerical tyranny. They see that the Pope has launched against the Roman State, as against some wild beast, four great powers, armed with all means of destruction; and they will listen to nothing; they rise against the Pope and the Church in that very name, and in defense of those very interests by which the Pope declares it his duty to re-conquer forcibly his temporal power. Mr. Harcourt, in a letter dated Gaeta, writes, "Reason and charity are banished alike from Rome and Gaeta." In those few words we have the history of the last seven months. The excesses of Rome, which no one pretends to justify, although to a certain degree necessary in times of revolution, have been surpassed by the excesses of Gaeta. Not a word of peace, of reason, of pardon. Not a promise to maintain public liberty, such as we had a right to expect from a Pope, and especially from the mouth of Pius IX, has come from that rampart of absolutism, that rendezvous of folly and wickedness, combined to smother the sentiment of charity and love in the amiable heart of Pius IX.

I have just read the last address of the Pope to the Cardinals. What impudence! what folly to have put into the mouth of the Holy Father pompous eulogies of Austria and the King of Naples—the greatest enemies of the independence of Italy, whose very name horrifies every Italian! What impudence to have made the Pope say that he himself appealed to the powers to reinstate him on the throne which he himself abandoned! It was to say, "I intend to wage against my own people that war which the year before I declared I would not wage against Croats and Austrians, the oppressors of Italy." Even the women raise this reproach against him; and now, in witnessing the effects of this savage war of four powers against one little State, in seeing their husbands and children killed and wounded, you cannot conceive the rage of the women, the violent sentiments to which they give way, the cries of fury they vent upon the Pope, Cardinals, and Priests, *en masse*. From this you may well conclude that the people have injured the churches. They will neither confess, nor communicate, nor assist at the mass, nor hear the word of God. One cannot now preach at Rome, for want of hearers. No one wishes anything at the hands of a priest, or any thing priestly.

To me, Pius IX. is still and ever the Vicar of Jesus Christ; the head of the visible church; the master, the teacher, the infallible interpreter of the rule of faith and practice. The weakness, the faults even of the man, cannot make me forget in him the high prerogatives of the Pontiff. But can the people comprehend this? Can the people rise to, and abide by, these theological distinctions? Alas! To the minds of the people, the crimes and cruelties of the man are the crimes and cruelties of the priest; the faults of the kind are the faults of the Pope; the infamies of politics, the effects of the doctrines of religion.

My friends endeavor to conceal from me what is said and done in this deplorable scene at Rome. They spare me the grief which such things must necessarily cause me. But in spite of their care I learn that the whole youth of Rome, and all men of intelligence reason thus: "The Pope means to reign over us by force. He claims for the Church, that is for the priests, the sovereignty which belongs only to the people, and he believes, he says indeed, that it is his duty to act thus because we are Catholics, and because Rome is the center of Catholicism. Very well; what is to hinder us, then, from becoming Protestant if necessary, and then what political right can he have over us? For is it not horrible to think of, that because we are Catholics, and sons of the Church, we must be mastered by the Church, abjure our rights, receive from the liberality of the priests, as a concession, what is due in justice, and be condemned to the lot of the most miserable of people?"

I find these sentiments have become more common than is generally supposed; they have penetrated even into the hearts of the women. Thus twenty years of apostolic labor which I have endured, to attach the Roman people to the Church, are sacrificed in a few days! Behold what I have foreseen and predicted in all my letters, come to pass! And even beyond my first forebodings! Protestantism is, in fact, now planted among a portion of this good and religious Roman people; and horrible to tell, this has been brought about by the priests themselves, by the miserable politics into which they have led the Pope. Ah! my dear friend! the idea of a bishop who rains grape-shot upon his diocese—of a shepherd who cuts the throat of his sheep—of a Father who devotes his children to death—of a Pope who means to reign, to impose himself upon 3,000,000 of Christians by force—who means to establish his throne upon ruins, corpses, and blood! This idea, I say, is so strange, so contrary to the letter and spirit of the Gospel, that there is no conscience which does not revolt at it—no faith which can bear up against it—no heart which does not groan at it—no tongue which is not moved by it to cursing, ay! even to blasphemy! Ah! better, a thousand times better, have lost the temporal power, the whole world if necessary, than to have given such a scandal to his people!

Oh! if Pius IX. had been left to himself—had he only been able to act according to the dictates of his own heart! In the first place, he would never have left Rome; or, if driven to that, he would never have quitted the Roman States. He would have gone to Bologna, or to Ancona, or to Civita Vecchia, where he would have been received as the messenger of Heaven. There he would never have rejected the deputation sent by the City of Rome; thence he would never have launched the excommunication which has driven from the *Constituente* all men of timorous conscience—all his friends. Counselling to provoke the armed interference of the powers, he would have answered: "What is but indifferent in a Prince, is scandalous for a Pope. It shall never be said that Pius IX. made war upon his own people. I will never recover by force what I can possess only in love. I will never consent that any one shed for me a drop of the blood of my children. Exile, a thousand times exile, and for life even, rather than appeal to the bayonet and cannon, which, in subjecting my people to me, deprive me of their love, and repel them from the church and religion." Oh, if Pius IX. had but held this language! Had he but thus addressed himself to the Roman people, they would have risen *en masse*—they would have sought out the Pontiff—they would have brought him back in triumph—they would have been happy to live under such a Prince. It was the surest, the most effective means of creating and establishing a reaction. But this appeal to war, the presence and the horrors of

combat, instead of producing reaction, have enfeebled, disarmed, annihilated it. Even those who were formerly for the Pope, now deem it just and honorable to answer war with war. They have repudiated Pius IX. as King, and begin now to renounce him as Pontiff.

It is probable that Rome will fall under this attack of the French. How resist France? It is possible that the Pope may enter Rome bearing a sword instead of the cross—preceded by soldiers, as if Rome were Mecca, and the Gospel the Koran. But he will never reign again over the hearts of the Romans. In this respect his reign is destroyed, finished forever. He will be Pope but to a small number of the faithful. The immense majority will remain in fact Protestants. They will practice no more the Roman Catholic religion, so great will be their hatred of the priesthood. Our preaching will be of no effect. It will be impossible for us to cause the Catholic Church to be loved, or even tolerated, by a people who will have been taught to hate and despise it in a chief imposed upon them by force, and in a clergy dependent upon this chief. It will be impossible for us to persuade them that the Catholic religion is the mother, the instructress, the guardian of the liberty of the people, and the guaranty of their happiness. Those best arguments, those most in vogue to-day, those which are alone relished by the people—the arguments of facts, by means of which for two years we made religion to triumph over the most rebellious minds and the hardest hearts—those arguments are now forever taken from us. Our ministry will become sterile, and we shall be hooted and despised where we are not pursued and massacred. The French, in this fratricidal war, have left upon history one of those bloody pages which humanity and religion must expiate through long ages.

Original.

EVENING MUSINGS.

What do we here? This is a question which frequently arises in my mind, and to answer it we must know why we are here, what is the aim of our existence. From the various and conflicting opinions of the day, let us turn to what is passing in our own minds, and learn the unmistakable lesson which is taught to all.

We know the Infinite Creator has formed all things aright; we know there is no incongruity in his works; that he has never made a thing for any evil purpose; that the reptile whose deadly fangs we dread, and the plant whose poison terrifies, are but necessary links in the great chain which the Almighty Architect has seen fit to make; we can exclaim with the Psalmist in regard to our physical structure, "I am fearfully and wonderfully made;" but of the immortal framework, what can we say? Dare we complain of disproportion here? Dare we seek a subterfuge in the pitiable excuse that we are formed with passions we cannot control? Can we justify ourselves by saying we are imperfectly made, while we know that when God looked upon the work of his hand he pronounced it "*good*?"

No: there is no excuse for us, and in this consists our chief greatness; it is this that makes us but "little lower than the angels," that we have not "blind brute-reason," but are free intelligences, free to choose whatever we will.

We are taught that Death is a dreadful thing—Eternity of awful moment; and, in looking to the dim future, we too often forget the present. Death may be dreadful, but Life is fearful; yes, it is a very fearful thing. An act once committed, a word once spoken, a thought once imagined, whether it be for good or for evil, is stamped forever on the scroll of existence; and who can calculate its effects? We speak of the dread Future, the buried

Past, but let us rather attend to the awful Now! Time is heedlessly wasted, but we hope to hoard Eternity; for a syren whispers "repentance and forgiveness," and we heed not the voice which says, "*In the day that thou eatest the fruit of sin thou shalt surely die.*"

What do we here? We are too often "as barks upon the sea, helmless and oarless," tossed on the billows of Life as the wind of passion may blow, or floating carelessly in whatever direction the current of chance may give us, refusing to be guided by the compass of Reason, or directed by the pole-star of Truth, and if haply misfortune overtake us, we blame the tempest whose salutary power is necessary to purify the waters, and arraign the Providence which launched us on the ocean of existence.

We complain of the sorrows of earth, the sadness and doubts of the mind, and various other miseries to which mortality is subject. All this is very sentimental, and is well enough in its place, but there are other things to be considered; there are active duties of life to be performed. Charity, benevolence, and the like virtues sound very well in poesy, but they appear to much better advantage in a practical view. The novelist seizes on self denial, resolution, and firmness, as proper qualities with which to endow his hero, and the admiring community reads, forgetting that these virtues are as necessary and as practicable in the every-day affairs of life, as in the fields of romance.

How many there are who have no aim in life, no definite plan, no tangible object on which to fix their minds; and who are ever looking to some far-off thing, bright in the distance, yet fading in its approach. Action is a law of our nature; but, mistaking the kind of action which our Creator intended for us, we are too prone to rush headlong into the petty conflicts of the world, the struggle for wealth, fame, and power; or, it may be, we sink into dull despair, instead of battling nobly with the obstacles which obstruct our way to true greatness. It is of no avail to say that in our present situation we can do nothing, but were a more elevated station ours, we might hope to exert some influence; for every person, however humble his condition, however limited his capacities, exerts a most powerful influence on society. He may fancy that his example will avail nothing; that while he commits no glaring sin, he does no sacrilege to virtue; but it is impossible for him to remain neutral; if he perpetrate no dark deed of villainy, he may entice others from the path of rectitude, and may often be the means of plunging them into the depths of guilt. Man is a social being, and there is a certain reciprocity of interest which connects the welfare of one with that of the whole. Society is a structure of which every individual is a component part, and no portion of this structure can be injured, without impairing to some extent the strength of the whole fabric.

Besides, we are the very creatures of imitation, and a sense of our own weakness, or a consciousness of the superiority of others, will cause us to be influenced by a virtuous example; but too frequently we wish to gratify some forbidden desire, and to palliate our error by the reflection that others have committed the same act. If the humblest individual possesses a powerful influence, it is no less true, that in proportion as a person is exalted in society, the more extensive will his influence be; and thus he has it in his power to be a dangerous or a useful member of society. Such has been the situation of those great master spirits, who have shaken the very foundations of the earth, and revolutionized the world. The influence of one individual has caused the prison doors to be thrown open, has revealed the wretched criminal and the innocent captive, pining in the most intolerable sufferings till then unknown or unheeded by the world; has implored the aid of humanity to

lessen the awful severity of their doom, and has taught mercy to meet and mingle with justice in the laws of civilized man. History abounds with records of those by whose efforts creation has assumed different aspects. It tells of the devotee of ambition, whose influence has assembled around his standard thousands of warriors ready for deeds of daring. It points to the messenger of heaven and the benefactor of men, exerting all his power in behalf of mankind, and by his potent influence rescuing his country from ruin, and the human race from degradation.

Here are the strongest incentives to rectitude that can be presented; here is an evidence of the state for which our Creator designed us, and here we behold his wisdom and goodness eminently displayed; for while the practice of many virtues depends on circumstances, or on men in some particular station of society, the influence of a good example is not confined exclusively to any rank or order, but it is a duty which every one is able to perform, and which, when rightly performed, conduces to the happiness of man, and the glory of our Creator.

E. A. C.

Original.

DIVINE BENEFICENCE.

BY LAURA EGGLESTON.

The works of the Lord are great.—BIBLE.

Behold the wonderful Creation, around, beneath, and above, and bow in silent veneration at the shrine of the lofty I AM! The finger of the glorious Author is visible on everything, and everywhere; and we feel convinced that the omnipotent Creator is a God of love. We cannot go where the universal beneficence of nature's God is not exhibited in innumerable tokens of ilimitable love, mercy, and paternity towards the creatures of His power. The sweet minstrels of the universal Opera warble His praise, and fill the air with wild melodies; the snowy flocks, that crop the scented clover, and gambol in the green savannas; and starry insects murmuring in the realms of ether,—all, all display their gladness of mundane existence, and proclaim a Deity who is omnipotent in power, universal in dominion, and infinitely wise in all the arrangements of His government. Behold the fragrant chaplets of Spring, the emerald diadem of Summer, the golden sceptre of Autumn, and the white, pearly robes of Winter! Are they not all beautiful testimonials of a Father's love, and conducive to the felicity of *all*? Indeed, the broad, glorious banner of Omnipotence is waving over the stupendous fane of Creation, on whose radiant folds glitter the symbols of universal benevolence! And, from the tiny insect of the dust to the sublimest seraph that strikes the golden harp before the emerald throne of the Sovereign of high heaven, all are encircled in the boundless arms of the Infinite Father of the Universe! List! the million notes of Nature's glorious organ, arising from the temple of earth, arouse the dormant spirits of the children of Time to soar on the brilliant plumes of Devotion, and sound in unison with the universal anthem perpetually floating to heaven! Behold! the spirit of celestial beauty smiling in the crimson hues of Aurora, the dazzling sheen of the sunbeams, the purple-tipped rainbow and the fantastic cloudlets; in the refulgent glory of sunset, in the lovely brilliance of Luna and her astral retinue; and glowing in the fragrant gems, the sparkling waters, the summer showers and translucent dews! The whole scroll of Nature is a bright and beautiful exhibition of the wisdom, power, and overwhelming goodness of the Almighty Being who is love, and whose voice is pervading all worlds with unceasing melody! Indeed, who can look abroad and scan the beauty and sublimity of univer-

sal nature, and not respond to the sublime declaration of the inspired Singer of yore? that "God is good unto *all*, and His tender mercies are over all His works."

The smile of Deity, in beauty's mantling veil
Illumes these mundane walks, and glows on heaven's blue
pale:

Though skeptic frown, and Infidelity assail our faith,
We rest in hope, and onward thread Salvation's glorious
path.

Above, the golden isle of Immortality is seen—
Our heavenly Father's Paradise of everlasting sheen!

Original

MINUTES OF THE CONNECTICUT UNIVERSALIST STATE CONVENTION.

Met at Norwich, August 21st. Appointed Br. Julius Clark, Moderator and Br. J. W. Dennis, Clerk. United in prayer with Br. H. B. Soule. Minutes of the last year's proceedings were read and approved. Invited brethren present, not members, to participate in the deliberations of the council, but not to vote. Appointed Brs. Fox, Soule and Woodruff a committee on business; Brs. Thayer and Dennis a committee on adjournment, and to nominate a preacher of the occasional sermon; Br. Reynolds and the committee of the Norwich society to arrange the order of public services.

The business committee reported the following:

Resolved, That the advancement of pure and undefiled religion requires of Christians, and especially of Universalist Christians, a still increased zeal and devotion and a deeper and more active piety. This resolution called forth interesting remarks from various brethren and was unanimously adopted.

Appointed Brs. M. Ballou, H. B. Soule, D. P. Livermore, L. Holmes, Clerical, and Brs. Charles Tracy, Jasper H. Bolton, Wm S. Camp, Adam Frink, P. T. Barnum, George E. Waring, laymen, Delegates to U. S. Convention.

The following preamble and resolution, reported by the business committee, were unanimously adopted:

Whereas, The system of American Slavery is one of the great prominent sins of the age and opposed to the spirit of the gospel of Jesus Christ; and a great hindrance to the advancement of liberal Christianity: therefore

Resolved, That we hail with joy every indication of its downfall, and here renewedly pledge ourselves to labor by Christian means, for its overthrow, and thus hasten the time when the oppressed of God's children may go free.

Br. D. P. Livermore was appointed to preach the next occasional sermon, and New Haven designated as the place of meeting next year.

The following resolution was adopted with entire unanimity:

Resolved, That we consider Capital Punishment as directly opposed by the spirit of Universalism and the Gospel, as a relic of barbarism, and not the most efficacious means of preventing crime.

Voted thanks to the friends in Norwich for the hospitality and kindness so liberally manifested to their visitors on this occasion. Adjourned. J. CLARK, Moderator.

J. W. DENNIS, Clerk.

DELEGATES PRESENT.—Quinebaug Association, D. P. Livermore, T. Borden, J. W. Dennis, clerical. W. Kelley, J. Clark, F. M. Fox, lay. Hartford Association, H. B. Soule, clerical. W. Thayer, A. Woodruff, lay. None present from the Southern Association. Other ministers present—W. A. Stickney, E. C. Rogers, Lucius Holmes, G. W. Gage, E. W. Reynolds, H. Lyon.

Original.

CONNECTICUT UNIVERSALIST S. S. ASSOCIATION.

This body met at Norwich, on the 22d of August, and was called to order by the President, J. Clark, and F. M. Fox appointed Secretary pro tem: When the following officers were duly elected for the ensuing year, viz:

PRESIDENT—J. Clark, Lebanon.

VICE PRESIDENTS.—A. Woodruff, Hartford; T. P. Abel, Middletown; J. W. Dennis, New London.

REC. SECRETARY.—F. M. Fox, Woodstock.

COR. SECRETARY.—A. M. Loveland, Hartford.

TREASURER.—W. Pratt, New London.

Br. J. W. Dennis was appointed to deliver an address before the association at its next annual meeting.

After hearing reports from the Sabbath Schools, it was *Resolved*, That we are much gratified at the favorable reports which have been presented from the Sabbath Schools, embracing one from each School in the State, and that we feel inspired with renewed zeal and hope for the future.

Voted, that the Clerk prepare the minutes for publication in the Trumpet and Messenger.

Adjourned to meet in New Haven in Aug. 1850.

F. M. Fox, Secretary.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, SEPTEMBER 1, 1849.

BLASPHEMIES OF THE AMERICAN TRACT SOCIETY.

Reader, art thou acquainted with the multitudes and especially with the *character* of the publications of this mammoth institution—the American Tract Society? If not, and thou feelest any interest in religion, or in the opinions of men on the subject of religion, or in the operation of the mightiest lever ever brought to bear on religious opinion in America and the world, we advise thee to acquaint thyself with the subject—to look into the publications of that monopolist book-publishing establishment, and especially to acquaint thyself with the character of those books of which it has published the most and largest editions, amounting to *hundreds of thousands of copies*, as in some of the writings of Baxter, Alleine, Pike and Saurin. Those publications are, no doubt, easily accessible; for they fill the length and breadth of the land, and like the plagues of Egypt, come up into our bed-chambers and our kneading troughs, and it is indeed difficult to go where they are not. But if thou hast none of these publications at hand, thou wilt obtain a very good idea of them, and of the pretensions and character of the Tract Society, by procuring and reading (which we advise thee by all means to do, if possible,) a pamphlet of 120 pages, recently published in Boston, by Phillips, Sampson & Co., entitled “A Letter of the celebrated John Foster, to a young minister, on the Duration of Future Punishment—and an earnest appeal to the American Tract Society, in relation to the character of its publications,” written, as is now generally conceded and understood, by Professor Crosby, late of Dartmouth College, N. H., an eminent scholar, and long connected with the American Tract Society. Professor C. having long been connected with the Orthodox denominations, and contributed to the funds, and to extend the publications and influence of the Tract Society, having lately become satisfied of the falsity and dreadful character of the doctrine of endless misery, and having more minutely examined the publications—books, pamphlets, tracts, &c.—

of the Society, has felt himself compelled, as it were, to come out before the public in a *solemn appeal* to the officers and managers of that institution, in relation to the character of many of its publications; the horrible character they ascribe to the Deity, and their dreadful tendency on society, and especially on the minds of youth; and the solemn and awful responsibility of those officers and managers, considering their position, their pretensions, the confidence reposed in them, and the control they have over such immense funds, and wide-spread publications. The pamphlet, throughout, is exceedingly interesting. The letter of Mr. Foster should be read by all, and should cause every believer and advocate of the eternity of hell-torments to pause and seriously ponder the matter, before he again gives utterance to a sentiment so truly awful, so utterly subversive of all enlightened views and just conceptions of the Divine character and administration.

After copying the letter of Mr. Foster, the author of the pamphlet before us, in his appeal to the Tract Society, makes somewhat extended extracts from their most approved and widely circulated publications—those authors above named—to show his readers their true character. The following is one of them, taken from “*Baxter's Saints' Rest*.” (What a misnomer! What *rest* can saints enjoy who believe in such a doctrine?)

“1. The *principal Author* of hell-torments is God himself. As it was no less than God whom the sinners had offended, so it is no less than God who will punish them for their offences. He hath prepared those torments for his enemies. His continued anger will still be devouring them. His breath of indignation will kindle the flames. His wrath will be an intolerable burden to their souls.

“2. The *place or state of torment* is purposely ordained to glorify the justice of God. . . . As God will then glorify his mercy in a way that is now beyond the comprehension of the saints that must enjoy it; so also will he manifest his justice to be indeed the justice of God. The everlasting flames of hell will not be thought too hot for the rebellious; and when they have there burned through millions of ages, he will not repent him of the evil which has befallen them. Wo to the soul that is set up as a butt for the wrath of God to shoot at! and as a bush that must burn in the flames of his jealousy and never be consumed!

“3. The torments of the damned must be extreme, because they are the *effect of divine vengeance*. Wrath is terrible, but revenge is implacable. When the great God shall say, ‘My rebellious creatures shall now pay for all the abuse of my patience; remember how I waited your leisure in vain, how I stooped to persuade and entreat you; did you think I would always be so slighted?’ then will he be revenged for every abused mercy, and for all their neglects of Christ and grace. O that men would foresee this, and please God better in preventing their wo!

“4. Consider also, that, though God had rather men would accept of Christ and mercy, yet, when they persist in rebellion, *he will take pleasure in their execution*. He tells us, ‘Fury is not in me’; yet he adds, ‘Who would set the briars and thorns against me in battle; I would go through them, I would burn them together.’ Wretched creatures! when ‘he that made them will not have mercy on them, and he that formed them will show them no favor. As the Lord rejoiced over them to do good; so the Lord will rejoice over them to destroy them, and bring them to nought.’ Wo to the souls whom God rejoiceth to punish! ‘He will laugh at their calamity, he will mock when their fear cometh; when their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish cometh upon them.’ Terrible thing, when none in heaven or earth can help them but God, and he shall rejoice in their calamity! Though Scripture speaks of God’s laughing and mocking, not literally, but after the manner of men; yet it is such an act of God in tormenting the sinner, as cannot otherwise be more fitly expressed.”—*Baxter's “Saints' Rest,”* pp 128–141.

There, reader, you have the views of Baxter, one of the highest oracles of the American Tract Society, in relation to the *Author* of hell-torments and the *character* of that Author. It is no less than God himself, the Father of the spirits of all flesh!

And O, what a character does he give to this Father! He represents him as not only "purposely ordaining" and preparing these intolerable torments for his creatures, but as delighting in inflicting these torments forever. He speaks of God's continuing and devouring anger in inflicting hell-torments on mankind, and says after "they have there burned through millions of ages he will not repent him of the evil which has befallen them."

"Wo to the soul," he adds, "that is thus set up as a *butt* for the wrath of the Almighty to shoot at!" as though God were an Omnipotent savage, with his bow and arrow, sporting with the souls of his children, and shooting at them as butts to all eternity! The soul, too, is "a bush that must burn in the flames of his jealousy, and never be consumed!"

Under the 3d head here quoted he speaks of *divine revenge*, (for such is Baxter's language in his original text,) although the Tract Society have attempted to soften it down a little by substituting *divine vengeance*.

He says, "Wrath is terrible, but *revenge* is implacable," and then he goes on to describe this *implacable revenge* as taunting, insulting and mocking the wretched victims who fall beneath its fury! He speaks in his 4th division of "God's rejoicing over them to punish," to "destroy," and "to bring them to nought," although they shall never have the satisfaction of being brought to nought, or of ceasing to be, or to suffer! And then, as if he had not yet uttered blasphemies enough against the God of heaven, in these dreadful descriptions, he goes on, pretending to quote Scripture, but doing the greatest violence thereto, and says, "He (God) will *laugh* at their calamity, he will *mock* when their fear cometh, when their fear cometh as desolation, and their destruction cometh as a whirlwind; when distress and anguish cometh upon them;" as though this were the language of God and the sentiment of the Bible! Whereas, nothing can be farther from the truth. (See Prov. i.) It is not God who is here speaking; but *Wisdom* personified. "SHE (not HE) uttereth HER voice in the streets; SHE crieth in the chief place of concourse, in the openings of the gates: in the city SHE uttereth HER words," &c. Now God is never called *she* in the Bible; and it is blasphemy to ascribe such language and sentiments to the Deity. On the other hand, so far from God's *laughing* and *mocking* at the sufferings of his creatures, though sinful and deserving of punishment, the Bible declares that "the Lord WILL NOT cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. For HE DOETH NOT AFFLICT WILLINGLY, NOR GRIEVE THE CHILDREN OF MEN." Lam. iii. 31-33. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." He chasteneth us "for our profit that we might be partakers of his holiness." And this chastening "afterward yieldeth the peaceable fruit of righteousness to them which are exercised thereby." Heb. xii. 6, 10, 11.

Behold then the contrast between the Bible and Baxter. The first represents God as a *Father* and *friend*, inflicting punishment, not willingly, or because he delights in tormenting, but from necessity and in mercy and pity for the good of his creatures; the latter clothes him with vindictive wrath and merciless fury, with revenge and hatred, as *delighting in*, and *laughing* and *mocking* at the unspeakable miseries immortal agonies; and endless woes which he himself has prepared and ordained for them! The devil himself cannot possess a worse or so bad a character as that which is here ascribed to the Deity! And if there be such a thing as *blasphemy against God*, it seems to us clear that the American Tract Society has been, and is, guilty of uttering it; aye, and of spreading it to the widest extent in their power. Such descriptions of God are well calculated

to excite the love of *atheism* in every benevolent heart that can see no other God to worship but such an one. More of these extracts anon. D. S.

CONNECTICUT UNIVERSALIST STATE CONVENTION.

NORWICH, Ct., Aug. 22, 1849.

Being desirous of attending the Connecticut State Convention and visiting my old friends in this place, I last evening took passage on the steamer Knickerbocker, and arrived here this morning. The Knickerbocker, by the way, is a splendid boat, large, commodious, and elegant. She is on the Boston and Lowell line, by way of Norwich and Worcester, and all who patronize her will be sure of a speedy and comfortable passage. This is much the best route to Lowell, as by it passengers go directly from Worcester to that place by railroad.

Norwich is a delightful place, situated at the head of the Thames river, fourteen miles from its mouth at New London. It contains about 8,000 inhabitants, is a thriving business place, and contains many elegant residences. It has been aptly described as "a little city hung in clusters among the mountains."

We have here a good society, embracing many devoted friends, owning a fine brick church, in which Br. E. W. Reynolds officiates as Pastor. Our cause here is in a very prosperous condition, under his judicious labors.

Br. H. B. Soule, of Hartford, preached last evening. The Convention was organized this morning, at 9 o'clock. (The minutes of proceedings are in another column.)

At 10 1-2 o'clock, Br. E. C. Rogers, of Wrentham, Mass., preached, assisted in the services by Br. Lucius Holmes, of Wilkinson, Ct. The text was—I will make a man more precious than fine gold. (Isa., xiii. 12.)

"Everything," said the preacher, "has its value; for God has made every thing. What is to be valuable but useful? The value of a thing is determined by the good it produces. Everything has its proper sphere. The productions of the earth are designed for good, but may be perverted and productive of evil. The appetites and passions of man, intended for his advantage, are turned into evil when their gratification is sought as an end. Religion, even, has been made a matter of mere convenience, and thus grossly perverted. But it is of great value when directed to its proper end. Man is of value, on account of his moral and intellectual nature; and those things are valuable which promote the interests of this nature. But men generally place the highest estimate on things which minister to the gratification of bodily wants. They are devoted to the pursuit of riches; and in the struggle to obtain these, what great evils are brought on our fellows! This it is which has cursed Ireland, led to war and wretchedness.

We should consider most precious the religion God has given us, and earnestly strive to obey all its dictates. These accord with our higher nature, and will promote our best interests. Let us be faithful to God and duty, and in this way show that we value ourselves aright."

At 1 1-2, P. M., the State Sunday School Association was organized, and appointed its officers for the ensuing year.

Public services again at 2 1-2 P. M. After prayer by Br. W. A. Stickney, Br. Soule preached from the following words:—He that believeth on me hath everlasting life. (John, vi. 47.)

"We have here a brief statement of the blessings enjoyed by the Christian. This everlasting life is the child of faith; it is the reward of discipleship; it is the sum of Christian good; it constitutes the highest good of which we are capable in this life.

The faith of Christianity is the soul's life; it leads us to lean on God as a little child on its father's arm. We are told it is not faith that a man wants, but a good life. Some seem to think it is no matter what faith we have, if the life is right; just as Dr. Johnson said it was no matter what the government was, if it only ruled the people.

Too much cannot be said in praise of a good life; but this is the result of means—of good principles. These are embraced in Christian faith; we cannot have the best principles without having the purest form of faith. Hence Jesus said, He that believeth on me hath everlasting life.

Faith has an important influence on happiness. The condition of mankind proves this. The heathen suffer for the want of a true faith. Faith instills its own spirit into the believer. The faith in which are mingled the elements of despair imparts despair to those who entertain it. There is a dubious faith, continually foreboding evil. This kind of faith makes *grave* men indeed, but not always the best men. And let those who cling to it live as they may, they cannot be happy. How different is the cheerful faith. This never does a sad work in the minds of its recipients; it imparts to us a consolation in adversity to be found nowhere else, and a true happiness ever. Tell me not, then, it is of no consequence what we believe.

Faith produces morality. Those who have the narrowest faith do not possess the broadest charity. Man's faith must be better than himself in order to improve him."

On this head the speaker enlarged in a very happy manner, referring, by way of illustration, to the ancient Greeks, the Mahomedans, the Germans and others; showing the importance of *believing* right in order to *live* right. "You cannot," said he, "have too good a faith. Send away the heathen contrivances: they are worthless things. Cling to the faith of Christ; cast all meaner things away."

The above conveys a very imperfect idea of Br. Soule's sermon on this occasion, which was able, eloquent, and delivered with much effect.

In the evening Br. J. H. Farnsworth gave a discourse on the subject of Sunday Schools. His text was: "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven," Matt. xix. 14.

One of the excellences of the Gospel is its simplicity. Its mild influence is well adapted to the young. Attention is invited to the manner in which the Gospel may be made to operate on children. Prominent among these is instruction in the Scriptures. And they are so attractive, so full of incident, as to be deeply interesting. Never did the most renowned dramatist give any work to the world so full of interest as the simple *FACTS* connected with the life of Jesus. Is it not strange that these are neglected by parents? while they teach their children the most foolish and frivolous fictions. The children of vice in our streets are not instructed in the Scriptures:

Children should be taught the object of the Savior's mission—that it was benevolent, to elevate and save mankind. Teachers have not taught the simple *doctrines* of the Gospel. These doctrines are adapted to the wants even of children, and are calculated to guide them in the ways of wisdom.

Sabbath Schools are very important in the religious education of the young, which is their professed object. Point us to a well organized Sabbath School and we see a nursery from which shall go forth those who will not fill our prisons, but be useful members of society. Friends, brethren—all who hear me, will you not lend your influence in favor of this noble institution! The speaker here gave a forcible exhortation to all to exert themselves in behalf of Sabbath Schools. "May God," said he,

"bless the Sabbath School cause, and speed it on to its glorious destiny."

On this occasion the singing was done by the children belonging to the Norwich Universalist Sunday School, and it was well done, reflecting much credit on them and their devoted teachers, the Misses Dilaby.

This evening spirited addresses were made by Brs. Livermore and Soule. A large audience was in attendance, and much good must have been accomplished.

Thursday morning, after a fervent prayer by Br. Livermore, I tried to preach, but will not inflict on the reader any account of the discourse.

In the afternoon prayer was offered by Br. Dennis, and Br. G. W. Gage preached from these words: "Whosoever drinketh of the water that I shall give him, shall never thirst." John iv. 14.

The Orientals, living in countries seldom supplied with rains, regarded a fountain of pure water as one of the greatest of blessings. Hence our Savior referred to this as an illustration of his truth. Christianity was designed for the spiritual benefit of mankind. This it accomplishes in part by the revelation of a universal God, one who rules over all things and whose goodness is displayed on every hand. He is our Father—Jesus revealed him as always and for ever our Father. All nations and all ages have ever been inquiring after God; and their wants in this respect have never been supplied save in the revelation of Christ.

Christianity gives us also the promise of redemption and salvation. This is what specially constitutes it the water of life. This is the hope of the world—a hope which is as an anchor of the soul; it is the hope that all sin and all suffering will be brought to an end. The speaker here enlarged on the value and blessedness of this hope, as the giver of contentment, consolation, cheerfulness and happiness. He referred to the idea which was possessed by so many minds in the time of Queen Elizabeth, of an El Dorado, which had power to impart perpetual youth, and said that in the Gospel was found the true El Dorado—the waters of everlasting life, of which if a man drink he shall never thirst. This was an excellent sermon and produced the right kind of feeling for the communion service which followed—Br. H. B. Soule and the writer officiating at the table. A hallowed season was enjoyed on that occasion.

In the evening a conference meeting was held, during the exercises of which I left as the cars came along, and in one of them was soon conveyed to Allyn's Point, where I went on board the good steamer Worcester, "homeward bound." The Worcester is a large and elegant boat, with excellent accommodations and gentlemanly officers. She is also said to be among the strongest and safest vessels on the sound. On her I finish this letter.

It was the remark of all at Norwich, that we had a good meeting. It was well attended throughout; and the exercises generally were deeply interesting, affording a foretaste of the joys of the redeemed in heaven itself. From different parts of the State cheering accounts were received of the condition and prospects of our beloved cause. Never was it in so favorable and promising a state in Connecticut as at the present time. It is destined to triumph even there.

R. L.

GLEN'S FALLS, NEW YORK.

Complaints have come to us from some of our subscribers at the above place, that they do not get their papers.

We mail them regularly every week, and why they do not reach their destination we cannot tell. The fault is not ours, we are confident; there is a leak somewhere in the Post Office Department, which we hope may be repaired soon.

THE CORRUPTIBLE AND THE INCORRUPTIBLE.

In this world man is corruptible. Our bodies are subject to decay. What painful changes are wrought in them by accidents, sickness, and time. The hardy, athletic man, with his vigorous constitution, may find all his strength wasted by a single misfortune. How many who have risen with the morning sun, and gone with high hopes to their daily task, have, ere the setting of the sun, been crushed never again to rise!

Disease, though more slow in its operations, is not less certain in its work of ruin! In whatsoever direction we look, we see its enfeebled victims, pale and emaciated. There are but few dwellings in which you will not find some one pining slowly away or groaning in the bitterness of agony. How fearful are the ravages made by disease among the young, and vigorous, and strong! What changes in a few short days are made in those having the fairest promise of a long life of health. How many linger through a protracted existence on beds of pain.

Time works changes equally great. It silvers the locks, it furrows the cheek, it dims the eye, it makes the ear dull and heavy, it enervates the whole system, and destroys all its pride and glory!

Thus we must all go to decay. If we escape calamity and disease, we cannot escape the ravages of time. All must yield to them.

In the future world we shall be differently constituted. There we shall be equal unto the angels who grow not old. Hence the Apostle says, "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which was natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1st Cor. xv: 42-49.

What more cheering and inviting prospect could we have? How willingly, then, should we exchange these vile bodies for those which shall be fashioned after the glorious body of Jesus Christ? In the land of the blessed there shall be no accident, no poisonous miasma, no sickly wind, no disease. There time shall not be known; none shall be wasted by its changes, but all be clothed with immortal youth.

We shall also, in the land of the blessed, be free from moral corruption. In this state, this is one of our greatest sources of misery. The defilements of the soul are the worst of all defilements. The heart cankered by envy, corroded by hatred, or under the prostrating power of any evil, endures far greater wretchedness than can be produced by all the diseases to which flesh is heir. Moral corruption does more to darken our homes, and open sources of sorrow, than all other evils combined. Man may be surrounded by brutal enemies, but with all their united forces they cannot do him the harm which he can do himself. All the elements of the natural world may be arrayed against him, but they cannot render his lot so hard as he can render it himself. How blessed, then, must be the assurance that corruption cannot inherit the kingdom of God—neither physical nor moral corruption. There our spirits will not be tried with temptation; they will not be harassed and perplexed by besotted appetites; our judgment will not be perverted by

allurements and follies. We shall breathe a pure air, witness only pure examples, gaze only upon pure objects, hear only the voice of purity, associate with only pure beings, and feel only pure impulses! How glorious will be our condition! It is the best which infinite wisdom, and goodness, and power could provide! Thanks be unto God for an arrangement so unspeakably merciful.

O. A. S.

QUERIST, NO. II.

Is it right ever to be angry? This may be thought a singular question, for what Christian will be willing to answer in the affirmative, or attempt to justify anger under any circumstances? Yet we are acquainted with professing Christians, members of what is called the orthodox Church, whom we have seen venting out their wrath under the impulse of violent anger. Some time since, we were holding an argument in social conversation with a deacon of the church; several persons of both sexes were present, and the deacon became so angry that he left the room in a rage. When the boiling caldron had sufficiently cooled, he made a very handsome apology. But this must have been mortifying, humiliating. It would have been far better to have maintained a dignified, calm deportment, than thus to have exemplified one of Solomon's Proverbs, "Anger resteth in the bosom of fools."

We know another, a prominent member of "the church," whom we have seen commit acts of violence under the influence of anger, and in a few minutes after the torrent had partially spent its madness, he would read a portion of the Bible and attend family prayer. Oh, what a frame of mind is this to approach the God of purity and love! It reminds us of those of whom Jesus said, "For a pretence they make long prayers, and they shall receive greater damnation." Are we not commanded to "put on Christ?" and is it not a truth that "if we have not his spirit we are none of his?" Are we not commanded to "put away malice, anger, &c." Does not the wise man say, "make no friendship with an angry man, and with a furious man thou shalt not go?" Is not the indulgence of anger opposed to the Gospel and contrary to the spirit and example of Christ? How is it then that praying men, professing Christians, who talk much of the pernicious influences of Universalism, will fly into a violent rage and allow their wrath to be kindled on even trivial occasions?

There are difficulties and provocations in the path of every mortal; there are many things to excite our displeasure and stir up our indignation; yet, that we should ever indulge in anger under any provocation or in any circumstances is forbidden by the Gospel of Christ. To say nothing of this, though it is quite sufficient to condemn the indulgence of anger, contemplate for a moment the injuries arising from this indulgence. The angry man is unhappy, and he makes others so. He is the dread of those with whom he is connected; and he brings reproach upon the cause of Christ, and prepares a goad with which to wound his own guilty bosom. How necessary it is that even Christians should keep in mind the injunction of the apostle, "Let all bitterness, and wrath, and anger, be put away from you, with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

B. B. H.

SERMONS BY BR. MONTGOMERY.

Br. Hughes of Rochester, is about publishing a volume of sermons from the able pen of Br. G. W. Montgomery, the well known author of the "Law of Kindness." It will of course be a valuable book, and should have an extensive circulation.

DOMESTIC CORRESPONDENCE.

LETTER FROM BR. BALCH.

ANDOVER, Vt., Aug. 17, 1849.

Bros. :—Changes are constantly going on in this mutable world. Nothing is permanent. These old hills seem to be so, but they too must pass away. Already are they undergoing changes which show that the steps of Time have passed over them. If the hills change, how much more *they* who dwell among them! Not only the old, but the young, are borne along the stream whose current ends in the ocean of eternity. A few remain who were old, or seemed so, when I was young. One old lady, now near 98, whose cheerful and happy temper has always made her beloved by every-body, still lives and remembers me, and some of the pranks of my boyhood. She has ever been a consistent Christian, a firm believer, though not a professor, in the sectarian sense. She is just as mild, and happy, and social now as ever. A few others there are, and among the oldest of them is a daughter of the nonagenarian before alluded to. A voice whispers, "Our fathers, where are they?" The sad assurance answers, "Gone to the grave, where soon we all must go." God give us hope to cheer our pathway, and a faithful heart to do what duty belongs to us, while here below.

I spent one Sabbath in Winchester, N. H. The meeting was well attended, bearing an equal character for numbers and respectability with any other in town. Sunday before last, I was in Weston, Vt. The notice was short, but the meeting large—larger than any other. Many staunch citizens, the best families in town, are devoted to the good cause of Universal grace. Our excellent brother Loveland, who now ranks among the oldest preachers of our faith, has preached there six years. He is now engaged in Clarendon, and expects to remove there in a few weeks. Br. L. is known to be one of the most studious men of the age: His library, which is among the best of any of our ministers, contains elementary works on nearly all the modern languages which have any claim to literature, and he devotes considerable time to the study of each of them. The Society will soon engage some other preacher.

Last Sunday I was in this town, my native place. The day was very unpleasant, but the audience large. A new union meeting house has been built in the south part of the town, where the friends have preaching one quarter of the time. Br. L. at present supplies them.

In Chester, the next town east, the Universalists have a pretty stone church, and for over two years past have had preaching all the time. At present they have none, though their former minister still stays there. They will probably secure the services of some modest young man who will be content to be esteemed for what he is worth, and will labor more to build up the cause of truth than to magnify himself by exhibitions of pedantry, and the display of books in foreign languages which he cannot read. There are many good men who are devoted to the cause, and will do everything in their power to make their Society prosperous. It is a pretty village, close by the railroad, and a very desirable location for a good preacher. Such a one would soon gain the confidence of the people, and bring back those who are estranged from the fold.

All that is wanted to give to Universalism the position and influence it ought to have, in this region, and in our country generally, is a suitable ministry. The people are ready, and have been more than "a year ago." Other systems have been tried and found insufficient. The air is too pure, the people too equal, free, and well-informed, to submit to the creeds and commandments of men. They will think for *themselves*, and everybody

knows how destructive such a course is to the doctrines of partialism in any form. They will not be dictated. Now a ministry is wanted which is pure and exemplary in morals, modest in pretensions, but full of knowledge, and "apt to teach." Such men could find abundant employ, be comfortably supported, and exert an excellent influence. The people are teachable, anxious for knowledge, attentive to the word, even to devotion; but they will think, and speak, and act for themselves; which is their right, and woe to him who thinks to abridge it. I might add, that a working ministry is wanted—men who feel that their office is not a sinecure—who remember that they are not ordained to be lords and magistrates, but the servants of servants; that the honor they are to seek comes from God, and is bestowed in the esteem of hearts relieved from sadness, souls redeemed from sin and error, and minds established in the knowledge and love of truth, and practice of holiness. They should not expect honor in a *name*, nor respect in a salary, "for all these things do the publicans, seek after." In doing good, comforting the sorrowful, teaching the simple, persuading the unstable, pleading with the tempted, warning the thoughtless, and rebuking the profligate; these are some of their duties, for the discharge of which, in a right spirit, everybody will bless them. A great fault of our ministry is, our young men are too ambitious. They have not learned patience. They want to grow like Jonah's gourd, but live and be honored like the stout oaks which have borne the blunt of a hundred stormy winters. Such men should study with Br. Loveland, learn to walk thirty or forty miles a day, and preach for the sake of preaching, for the good they can do, and when established like him, be content with what the people are able and willing to give. They would not then get into the habit of scooting about like thoughtless fishes into the deepest holes, the moment a larger has been caught out. It were better for them to obey the Baptist's exhortation, to the soldiers, to "be content with their wages;" or the Savior's instruction to remain in a low seat till somebody asked them to go up higher, or, if living on these mountains, to "go down below."

I have spoken of *our* ministry, but not as forming an exception to others. But having the best doctrine in the world, the soundest theory, and purest principles of morality, we ought to have the "more excellent ministry"—a thoroughly practical ministry. Our young men should study *modesty* as well as theology, to be urbane, kind, considerate, devoted, faithful; to love, and serve, and endure; to forbear and forgive. The wholesome rules of the great Apostle should be carefully studied and promptly obeyed. The result of such a ministry, engaged in the advocacy of a doctrine which appeals to every man's heart, and is sanctioned by enlightened reason and the revelation of God, could not fail to show the blessing which God would bestow upon preacher and people.

Such are some of the reflections, hastily expressed, which an observation of the workings of different men's labors has suggested to my mind. I do not count that any of us have apprehended, neither are any already perfect, but some have labored vastly more successfully than others; and generally it is not they who have made the loudest noise, and splashed and floundered about in deep water or shallow, who have succeeded best, for themselves or the cause. And, I might add, it is not those who have been the most theologically erudite, who have produced the most good fruits. They are needed, and are coming up in their places, to fill them with honor. But, in a *new* cause, common men, who are expert in addressing plain, practical home truths, such men as Jesus chose, are most efficient. As the mind becomes expanded and capable, deeper mines are to be explored, and richer treasures brought out. Only be careful of

one thing, *mind the treasures, and don't quarrel about the digging!* Then, the more learning the better. But to be looking up old shafts in Golconda or Ophir, where the ancients dug, and arguing about *how* they dug, how much and what kind they obtained, not knowing exactly where those places are; while the naked gold can be picked up in the brooks and sands of California, is, to say the least, a needless waste of opportunity. When the surface and first strata are cleared, then dig deeper, but it don't generally pay so well to dig *where* others have been, for usually there is not much more to be found.

Our religion, to be sure, is ancient, but it is *living* and fresh as when Jesus gave it to his disciples. It cannot die. It is not for its antiquity we cherish it, but for its truth. Faith is present, and prospective as well as retrospective. The *heart* is in the living, and God sees us. It is not for what has been, but for *what we are and do*, that we are answerable. The knowledge of the past is useful because it aids us and helps us along to the future. In itself it is good for nothing for the present. Who would live in a ruin because it is old? All the inhabited castles of the Old World have been modernized. So should knowledge be.

My sheet is full, and my cogitations ended. Six days of severe rain have passed, and it is now clear, cool, and beautiful. I must go to haying. Yours, W. S. B.

THE ABOLITIONISTS AND FATHER MATHEW.

At an Abolitionist meeting held a few weeks since at Worcester, Mass., an attack was made upon Father Mathew, by Wm. Lloyd Garrison, for declining to attend the meeting. A letter inviting him to attend was written him, and delivered by those who wrote it. Mr. Garrison, speaking of his interview with Father Mathew at the time the letter was delivered, says:

"Taking the letter with some agitation and embarrassment of manner, he said, gesticulating in a somewhat deprecative manner, as though an indecent or unworthy proposition had been made to him, 'I have as much as I can do to save men from the slavery of intemperance, without attempting the overthrow of any other kind of slavery! Besides, it would not be proper for me to commit myself on a question like this, under present circumstances. I am a Catholic priest; but being here to promote the cause of temperance, I should not be justified in turning aside from my mission for the purpose of subserving the cause of Catholicism.' 'True, you would not,' I replied; 'for in that capacity you would occupy very narrow ground and be acting for a sectarian object. But I do not perceive any analogy in the case supposed, to the one presented to you. The cause of liberty and emancipation, like that of temperance, covers the whole ground of humanity, and is as broad as the whole earth; and, therefore, you may as freely advocate the one as the other.' 'O,' said he, 'I am not in favor of slavery—I should never think of advocating it—though I don't know as we can say there is any specific injunction against it in the Scriptures.' 'O,' said I, interrupting him, and placing my hand on my heart, 'the injunction is here—inside of every human being.' 'Catholic priests are not in favor of slavery,' he replied. 'Do you intend visiting the Slave States?' I inquired, and on receiving an affirmative answer, I said—'Well, I am confident you will find at the South, Catholic priests and Catholic laymen, who are slaveholders and slave-buyers.'"

The above we copy from the *Liberator*, Mr. Garrison's paper. Now, in the first place, we would ask if it was honorable to detail a private conversation as Mr. G. has done? He has spread the whole interview before the public, and given his own version of all that was said and done. In the next place we would ask if Father Mathew was not right in saying, he could not turn aside from the object of his mission, to help either his church or Abolitionism? We think that he was, and that his course will be justified by every fair-minded man.

But Mr. G. says, in reply to Father Mathew's declaration

that he could not turn aside from his temperance mission to help Catholicism, though a Catholic priest: "True, for in that capacity you would occupy very narrow ground, and be acting for a sectarian object. But I do not perceive any analogy in the case proposed to the one presented to you. The cause of liberty and emancipation, like that of temperance, covers the whole ground of humanity, and is as broad as the whole earth; and you may as freely advocate the one as the other!"

The whole ground of humanity! It is seldom that we meet with such a specimen of one-eyed bigotry as this. Humanity has other interests besides freedom from the shackles worn by slaves, and has other chains to be severed. He who seeks to make man temperate is laboring for humanity. So is he who seeks the moral and religious education of the young. And so is he who seeks to render the man industrious, virtuous and religious. Father Mathew believes that Catholicism covers the whole ground of humanity; but as he cannot do everything, he is willing to do one thing. Mr. Garrison can see only one thing to be done, and he is mad with all the world because they will not leave everything, to help him do his one thing. His whole ground of humanity is a very narrow ground; so narrow that he finds but few to stand upon it. He hates the clergy because they will not leave off preaching and come on to his narrow ground!

O. A. S.

NEW JERSEY CONVENTION.

Having been Moderator of the session of the Pennsylvania Convention, held in June last, I solicit publication of the following:

I. In the proceedings of the recent session of the New Jersey Convention, it is stated that the Constitution of the Pennsylvania Convention *disclaims all authority* in cases of discipline, except when appealed to by an Association. This is a mistake. The existing Constitution, adopted at Reading in 1841, contains the following article:—

"ART. VII. This Convention disclaims all authority over and interference with the regulations of any Association, and will only exercise advisory powers * * * except when appealed to for final decision by any Association or any of its members."

I have been informed that the Constitution may be found in the Universalist Union of 1841, page 502; and that its history may be traced in the Union of 1840, pages 470 and 731.

The Pennsylvania Constitution asserts the authority of the Convention when appealed to for final decision by any Association or any of its members. Br. Asher Moore was Moderator of the session at which the Constitution was adopted, and his case came up before the late session by Memorial of Br. Samuel Ashton, who is a member of the Philadelphia Association.

II. The report of the Committee of the recent session of the New Jersey Convention, states that a "pamphlet had been issued, containing matter highly derogatory to the character of Br. Moore;" that "the subject was investigated" by the Convention of 1848, resulting in "the unanimous conclusion that the charges against Br. Moore are entirely groundless." The session of 1849 endorses this verdict, and reiterates the conclusion, that "there is no foundation for the reports contained in said pamphlet." And all this, too, without any hearing of the case whatever. It will hardly be credited that an assertion of the entire falsity of the accusations has been substituted for a fair trial, though the accusers have repeatedly averred their ability and readiness to establish, by the clearest proof every material point of the charges! Nor will it now answer for the New Jersey Convention to say that even if proved they would amount to little or nothing; for that Convention has informed the public that the matter in question is highly derogatory to Br. Moore's character.

"Tell it not in Gath," that a State Convention of Universalists has investigated a case of discipline by hearing only the statement of the accused party; and has acquitted him with highest encomiums, even while his accusers have been knocking at the door, demanding an opportunity to prove the charges which, by the Convention's adopted language, are "highly derogatory to his character!"

III. The appeal to the U. S. Convention was the individual

act of Br. Ashton. The Pennsylvania Convention had no part in it. Yet the late session could do no less than attend to the recommendation for the appointment of a Mutual Council. If this had been neglected or declined, the presumption would have been, that the Convention sought rather to evade than to promote a just decision. And yet, Br. Moore's refusal, from the beginning, and at every step, to meet the charges before any tribunal, left only a possibility that the New Jersey Convention would accede to the Pennsylvania overture. For this reason, measures were adopted for a hearing in any event.

Nor was this done in any spirit of threatening; and a Council that would reject so just and equitable a proposition as the one recommended by the U. S. Convention, (and that too, on a mere technicality,) could readily have found another available reason, even if they failed to force a threatening construction on the Pennsylvania Memorial.

Let it be clearly understood, that the late session of the Pa. Convention did not endorse the charges against Br. Moore, nor did it affirm, as does the N. J. Convention, that those charges contain "matter highly derogatory to his character." Our Convention says, in substance, Give his accusers an opportunity to prove what they allege; and if it shall appear that they have uttered malicious falsehood, we will pronounce their condemnation, and publish his innocence in the face of all the world.

I cannot think it possible that any unprejudiced brother will take exception to this fair and just position; and it is certain that if any orthodox sect should pursue a different course, there would be a great hue and cry among the Universalists.

The Committee appointed by the Convention are men of irreproachable standing in Philadelphia. The Chairman, Dr. Condie, is extensively known in the scientific and practical world and his reputation as an honorable and impartial man will not be questioned. Brs. Harman Baugh, W. G. Hagerman and John H. Marsden, were also nominated from personal knowledge of their integrity; and in the nomination of Br. John Carrow, there was the additional consideration of his partiality for Br. Moore.

To this Committee is submitted an investigation of this case of Discipline. Their duty relates simply to the truth or falsity of the charges. Their verdict will be on the mere question of fact. The final decision rests with the Pennsylvania Convention.

ROBT. M. PALMER.

Pottsville, Pa., August 14, 1849.

REMARKS ON THE ABOVE.

By the first item of this communication it appears the New Jersey friends were mistaken concerning the Constitution of the Pennsylvania Convention. But that does not affect the main subject.

In the second item it is stated that the N. J. Convention "without any hearing of the case whatever," "came to the unanimous conclusion that the charges against Br. Moore are groundless." The truth is, no complaint was formally presented against Br. M. in N. Jersey; but certain scurrilous publications were circulated there and throughout the country, calculated to injure him; and the Convention voluntarily took up the matter and on the testimony of brethren of unimpeachable veracity, who were well acquainted with the circumstances, unanimously decided that Br. M. was worthy of continued confidence as a good man and a faithful minister. And in this decision the Convention, at its recent session, expressed itself confirmed and strengthened.

The N. J. Convention, we think, never said the charges presented against Br. M. in Philadelphia were "*highly derogatory to his character*," or that they amounted to "*little or nothing*." The Convention said "a pamphlet had been issued containing matter highly derogatory," &c. So that this sharp criticism fails of its object.

The paragraph commencing "Tell it not in Gath" is entirely gratuitous. The case was investigated, so far as circumstances required.—Br. M.'s accusers have been "knocking at the door for an opportunity to prove their charges," have they? They

"knocked at the door" in Philadelphia, by presenting their charges to the Committee of Discipline of the Association to which Br. M. belonged. That Committee, consisting of Brs. C. H. Rogers, James Tyson and W. Pritchard, gentlemen, we understand, of high character, made the following Report: "During the past year, complaint was made by ——— against Rev. Asher Moore. On duly considering the same, with the knowledge of many of the circumstances, and facts known by the committee, and in view of a communication received from Br. Moore, referring to the matter, together with their own conviction that if the complaint as set forth could be proved, no adequate cause would exist for action; consequently, the committee unanimously decided to dismiss the case." This report was approved by the Association.

Finding they could not impeach Br. Moore's character where he was best known, they then "knocked at the door" by flooding the country with malicious pamphlets and newspaper articles, finding in the "N. Y. Police Gazette" a kindred spirit and a convenient organ. This manner of "knocking at the door" has not been much to their credit. We are clearly of opinion, that a set of men who have selected such weapons of warfare as the N. Y. Police Gazette and the most scurrilous handbills, circulated through the country, have thereby justly debarred themselves from a hearing before any of the tribunals of our denomination. Such men might "knock" at our door until they were tired of "knocking," and our reply would be, "We know you not. Depart, ye workers of iniquity."

Item third informs us, that "the appeal to the U. S. Convention was the individual act of Br. Ashton. The Penn. Convention had no part in it. If the matter came up thus informally, on the representation of a single individual, this affords an additional reason why the N. J. Convention should not appoint a committee to assist in reconciling a conflict which does not exist between the two State Conventions named.

The Penn. Convention has not been, and probably will not be interfered with by the N. J. Convention. All that the latter claims, is the right to transact its own business in its own way.

BLEECKER-STREET CHURCH.

This church will be re-opened for religious services the 2d inst., (to-morrow,) Br. Balch having returned from his Eastern tour. We are happy to announce that the mountain air of his native State, good wholesome food, and, perhaps, a moderate use of the "scythe," "rake," &c., of which he spoke in one of his letters, have restored him to his usual health, and he will resume his labors with renewed strength and vigor. We presume the Sunday School connected with this church will also re-assemble to-morrow.

VOICE TO UNIVERSALISTS.

The above is the title of Father Ballou's new work, to be published by Br. Usher, of Boston, the first of September. It needs no commendation from us.

There is no error so crooked, but it hath in it some lines of truth. Nor is any poison so deadly, that it serveth not some wholesome use.

Ridicule is a weak weapon, levelled at a strong mind. But common men are cowards, and dread an empty laugh.

The wise man knows that he knows nothing; the fool thinks that he knows all.

Every man has just as much vanity as he wants understanding.

To think rightly, is of knowledge; to speak fluently is of nature.

Miscellaneous Department.

Original.

A THOUGHT OF DEATH.

BY JAMES KENVARD.

When God ordained man's destiny,
To Death the blessed task was given
Of setting care-worn spirits free,—
Of ushering souls from earth to heaven.
As downward on this blest employ
He darted, on his pinions bright,
How thrilled his heart with holy joy,
How beamed his countenance with light.

And ever since that blessed hour
Has Death watched o'er each child of clay
As bends above her darling flower,
A tender girl from day to day;
Till when the bud appears—the germ
Long-wished—and opens into a blossom,
She plucks it from its native stem
And places it upon her bosom!

THE TWO REMARKABLE MEN OF HUNGARY, LOUIS KOSSUTH AND JOSEPH BEM. SKETCH OF KOSSUTH.

[Correspondence of the Newark Advertiser.]

FRANKFORT, May 7, 1849.

I gave last week a sketch of Hungarian affairs, from the beginning of the war to the present time. It may not be perhaps uninteresting now, to turn a moment to the man under whom such wonderful success has been gained.

Louis Kossuth is one of the most remarkable men of the present age. He is indeed considered by many the only really great man the nineteenth century has yet produced. He has certainly shown talents of the most rare and extraordinary kind. Not only is he an orator of the most surprising power, but he proves to be a statesman of consummate foresight, and a chief, civil and military both bold and prudent.

The effect of his oratory is said to be astonishing. When he rises to speak, his features, finely moulded and of an oriental cast, though pale and haggard, as from mental and physical suffering united, immediately excite interest. His deep toned, almost sepulchral voice, adds to the first impression. Then, as he becomes warmed by his subject and launches into the enthusiastic and prophetic manner peculiar to him, his hearers seem to imbibe all the feelings that so strongly reign in his own bosom, and to be governed by the same will. In his tour through the provinces to raise the *landstrum* (all the able-bodied,) so great was his power over the peasantry, that frequently men, women and children together, running to their houses, and seizing hooks or whatever their hands could find assembled on the spot, and insisted on being led directly against the enemy. As I stated last week, many women are found serving in the Hungarian ranks and even sometimes noble ladies command in person, the troops raised, equipped and paid by themselves.

But Kossuth's talents as an orator are his least. In comprehending the exact position of his country, seeing its strong and weak points, and turning everything to the best account, he has shown himself a master. He said to his countrymen, before the Austrians entered Hungary, if we do not beat them on the frontier, we shall beat them at Raab, if not at Raab, at Comorn, if not at Comorn, at Pesth, if not at Pesth, then on the

Theiss, but even if not on the Theiss, we shall, nevertheless, finally beat them. That shows that he clearly foresaw the course of events. We accordingly see the Hungarians falling back from the frontier, from Raab, from Comorn, (leaving there a garrison which has never been overcome) and from Pesth itself; but no sooner do they come into the vicinity of the Theiss than the tide of success begins to turn, and now threatens to sweep back to the walls of Vienna.

Many persons blamed Kossuth for not making a stand at Pesth. A large part of the Hungarian Diet were in favor of it. They said the moral effect of giving up the capital into the hands of the enemy would be bad throughout the whole country, and would only lead to universal discouragement and defeat. But Kossuth understood matters better. He would rather lose a little momentarily, if necessary, than risk all at a blow. That this was not owing to want of boldness, his whole character and conduct prove. The sequel has shown the wisdom of the measure.

Kossuth, is accused by his enemies of great violence and contempt of justice, but I have not been able to find a single instance well authenticated.

The position of this extraordinary man is the more remarkable, as it is owing purely to the force of his talents. A few years ago he was a poor and obscure lawyer in the town of Pesth, depending chiefly for subsistence by acting as secretary or steward to several deputies of the Diet, who had previously befriended him, when a student in the university of that place.

He was born in a little village of the north of Hungary, April 27, 1806, of a poor but noble family of Slavonian origin. His father acted as steward to another nobleman of more favored circumstances, but was not able, it seems, to support his son at the university. The application and talents of the latter, however, found him friends, who not only enabled him to finish his studies, but also continued to assist him subsequently.

In 1835, when so strong an opposition existed against the Austrian government in the Hungarian Diet, Kossuth was already somewhat known as the founder of political clubs for young men, and was employed to conduct an opposition paper. The proceedings of the Diet up to this time had never been properly reported. The government would not allow the employment of stenographers, and the reports, as they appeared in the official journal, gave no idea at all of the real proceedings. All liberal speeches and propositions, as well as expositions of the abuses of the administration, were entirely suppressed. Kossuth learned stenography, and undertook to give true reports. But, as it would be necessary to submit his paper, if printed to the censorship, by which everything liberal would be crossed out, he went to the immense labor of issuing it in a manuscript. A great number of persons were employed to copy, and thus it was sent in the letter form to every part of the country. This extraordinary manner of proceeding surprised the government, which for a time was at a complete loss what to do. It soon however, took its resolution. Every one of these dangerous letters was put out of the way before reaching its destination.

When this became known, they were no longer trusted to the post; but the local authorities of the different counties took the charge of conveying and distributing them to the subscribers. The county of Pesth, in which the paper appeared, even authorized publicly, in spite of the government, its issue and distribution. Thus matters continued till May 2, 1836, about a year after the establishment of the paper, when, on the closing of the Diet by the king, (Emperor of Austria, six persons suddenly disappeared; Baron Wesselengi, the most formidable enemy of the government in the Diet, Kossuth, the editor of the opposition paper, and four students of law,

leaders in the young men's political clubs. For above three years, the public was entirely ignorant of the fate of these persons. At last, in 1836, they appeared again, as mysteriously as they had disappeared, not even knowing themselves where they had been, for they had been seized secretly, and conveyed blindfolded to dungeons, from which they were brought out in the same manner. But what a horrid change three years in damp, filthy dungeons had made! Wesselengi was blind, Lovassy, one of the students, crazed, and the rest dangerously ill. Kossuth seems to have escaped the least affected, though his constitution was thereby much shattered. Such was the detestible conduct of the Austrian Government. It was afraid, in such a country as Hungary, to accuse these men openly, for no violation of law could have been proved against them. Had the place of their imprisonment been known, too, they would not probably have remained long in it. It feared, however, to have them die upon its hands, lest it should afterwards be accused of secret assassination. When it thought them therefore out of the condition to be longer formidable, it set them free. It got rid, indeed of two enemies, but one of the other became ten times more dangerous.

The unjust imprisonment of Kossuth rendered him of course extremely popular. A year after, he became editor, though not openly, of a paper issued in Pesth, called the *Pesti Herlap*. So popular did this paper immediately become, that from 563 subscribers, which it had in July of 1840, it amounted by the end of the year to 11,000, which is a greater number than any paper in Germany has at present, except the "Augsburg Allgemeine Zeitung." It appeared every day, at the low price of 4 florins (\$1 62 1-2) a year. Its character was exclusively political and national.

Besides opposing the Austrian government on general questions, it brought to light many abuses of the administration, both local and general, which, when known, surprised the people. It was very soon after its establishment to be seen in the hand of almost every peasant. It did more, also, for the spread and general use of the Hungarian language, than all the laws of the Diet together. Germans and Slavonians who had formerly paid little attention to that language, now learned it, to be able to read a paper that excited so much the public mind. But the talented editor was not left long undisturbed in his labors. The government had not, it appears, the right of censorship at Pesth, over journals having a regular permission to appear, as it had arrogated at Presburg, (the Diet met at Presburg till 1848,) over making public the proceedings of the Diet. It could not, therefore, either suppress or submit to the censure of the "Pesti Herlap." It succeeded, however, in its object, by bribing or threatening the publisher, who in 1843, discharged Kossuth from the editorship, and employed some one else.

But the active nature of Kossuth would not now suffer him to remain idle. He turned his attention to founding societies for establishing and encouraging domestic manufactures, and for constructing public roads. Hungary was at that time, in some respects, in an almost semi-barbarous state. Many parts of the country were, in a manner, cut off from the rest, from want of proper roads, bridges, &c. But particularly in respect to manufactures was Hungary behind the other countries of Europe. It was absolutely dependent for cloth and many other objects of manufacture upon the other provinces of Austria. This was what Austria wished, because she feared more for Hungary than any other part of her empire, and wished to keep it, therefore, more dependent, and all her laws tended to continue it so. Grain coming out of Hungary was submitted to a heavy

tariff, but all manufactures going in were wholly free.

In six months after the founding of the "protection societies," by Kossuth, more than half the Hungarian people were pledged to wear only articles of domestic manufacture.

In the Hungarian Diet which met at Presburg, Nov. 11, 1847, Kossuth was elected deputy from Pesth to the lower house, in which he took, from that moment, a leading part. It will be only necessary to enumerate the decisions of this Diet, from Nov. 11 to Feb. 22, to see that a gigantic reform was going on in Hungary, even before the breaking out of the French revolution, and the subsequent movements in Germany. The following were among its decisions:—Freedom of the peasantry to change their place of abode (they were before attached to the soil, as under the feudal system,) and unrestricted freedom in the selling of landed property (abolition of hereditary property, such as exists in England;) abolition of tithes, for a fixed compensation; liberty for strangers to settle in the country; the taxation of all classes equally (the nobles were formerly exempt;) emancipation of the Jews; language regulations, by which the Croats were permitted to use their own language, in conducting their interior affairs; eight millions set apart to encourage manufactures, and construct roads. On the 22 Feb., still before the revolution at Paris, Kossuth used the following words in a speech:

"Since six hundred years, we form a constitutional State; we wish therefore, that ministers sit on these benches, to hear and answer our questions. From this day forth, we wish to have a Hungarian ministry."

Five days after, the news of the movement at Paris reached Presburg. The conduct of Kossuth at this not only contributed more than that of any other man to rouse up the Hungarians to demand their rights, but also had great effect in exciting to activity the people of Vienna itself. He was at the head of the deputation which, the 16th of March, demanded and obtained from the Emperor a separate Hungarian ministry. From this time forth he was the soul of the Hungarian Diet. As dangers and difficulties came, his influence increased. On the 11th June he became finance minister. June 17th, broke out the war with the Servians. August 25th, with Croatia. September 20th, he was President of the Ministry. September 26th appears the "imperial manifest," which produces the open rupture between Hungary and Austria. At the head of the committee of surety, Kossuth now conducted Hungarian affairs. His history since is that of Hungary itself, which I need not repeat here. The little sketch which I have given, will give some idea of the man, who is now playing indisputably the most distinguished part in the drama of European affairs, and it will also show that liberal movements have been long going on in Central Europe, of which we have known little.

RESPECT FOR OLD AGE.

It is the duty of youth to pay respect and attention to age.

They who neglect to do so, must expect to be neglected when they grow old.

Youth will not last forever. Those who are young and gay now, will in a few years be aged and infirm.

Yes, little boys and girls, old age will come sooner than you imagine. Time flies very fast.

Then if you should be deaf, or lame, or blind, you will want somebody to soothe and comfort you. When this time comes, it will give you joy to remember that you did all you could, to soothe and comfort those who were old, when you were young.

CONVENTION NOTICES, &c.

UNITED STATES' CONVENTION

The General Convention of Universalists in the United States, will hold its next session in Cincinnati, Ohio, on the first Wednesday and following Thursday in October, 1849. The change in the time has been made in compliance with the request of the brethren in Cincinnati, urged on account of the epidemic which has prevailed in that city. It is confidently believed by them that the Cholera will have entirely disappeared from their midst by the 1st of October.

At the last session of this body, Rev. A. A. Miner was appointed to preach the next Occasional Sermon. Dr. H. Ballou, 2d, was appointed a Committee to prepare some general plan for the investigation of charges of improper conduct, whenever made against a clergyman of the order, to report at the next session. It was also voted that the Committee appointed at the session of 1847, to collect facts pertaining to the sessions of the General Convention of the New England States, and others, be continued, to report at the next session. The Committee consists of Revs. T. Whittemore and H. Ballou, 2d.

J. M. AUSTIN, Standing Clerk.

NOTICE.

THE CHENANGO ASSOCIATION OF UNIVERSALISTS will meet in Annual Session in Columbus, on Wednesday and Thursday, 5th and 6th of September. At 8 o'clock, Wednesday morning, the Council will convene. At half past 10 Br. A. Peck will deliver the Occasional Sermon. A full delegation should be present, and each Society should send complete statistical reports. Every minister of our own, and all who can from other Associations should attend; and there should be a general gathering of our laymen and their families, and hundreds from Otsego, Madison, and elsewhere, to this yearly feast of Zion. A cordial invitation is also extended to all other sects, and no sect, to hear the "good tidings of great joy which shall be unto all people." Strangers in Columbus coming to attend this convocation, and arriving Tuesday evening, or before half past ten Wednesday morning, can find a committee at the church to direct them to places of entertainment.

J. T. GOODRICH, Standing Clerk.

NOTICE.

THE OTSEGO UNIVERSALIST MISSIONARY ASSOCIATION will meet at the Fly Creek Universalist Church, on the last Wednesday and Thursday of September. Ministers and people are urged to come up to this mountain of our God. The feast is for all. There will be preaching both days.

J. A. BARTLETT, President.

NOTICE.

THE MISSIONARY SOCIETY OF THE CHENANGO ASSOCIATION OF UNIVERSALISTS will hold its sixth yearly meeting in Columbus, on Wednesday and Thursday, Sept. 5th and 6th. Candidates for itinerating can apply previously, through the Secretary, or at that time directly to the Board. A general attendance of officers and friends is earnestly desired. J. T. GOODRICH, Sec'y.

CHAUTAUQUE ASSOCIATION.

This body will hold its next annual session in the Methodist Church at Sheridan-Centre, the second Wednesday and Thursday in September. Both clergy and laity are cordially invited to attend. Those coming from a distance will find a committee at the Church to direct them to places of entertainment. Let there be a large gathering of the faithful. It is earnestly desired and

expected that every Society will send delegates, with full statistics. F. M. ALVORD, Standing Clerk.

HUDSON RIVER ASSOCIATION FOR 1849.

The Annual Session of the Hudson River Association of Universalists, will be held at Porter's Corners, Saratoga Co., the first Wednesday and following Thursday in September next. The Council will be organized at 8 o'clock, and public services will commence at 10 1-2 o'clock, on Wednesday morning. Br. Collins, of Hudson, is to deliver the Occasional Sermon. It is earnestly desired that every society within our bounds will do its duty by sending two delegates, and furnishing them with the statistics of the Society they represent. Those who come in private conveyances will stop at the Church, where a committee will receive them; and those who come by public conveyances will stop at Saratoga Springs, where friends will be in waiting, who will take them to the place of meeting, and return them to the Springs. When brethren arrive at the Springs, call at Br. Huling's Bookstore, Broadway, opposite the American Hotel.

J. J. ASPINWALL, Standing Clerk.

PENNSYLVANIA UNION ASSOCIATION.

The Union (Pa.) Association of Universalists will meet in Reading, Berks Co., on Wednesday the 5th of September next, and continue in session two days. Delegates from all the Societies within the bounds of the Association, are earnestly desired to attend, and all persons are affectionately invited to be present.

LEWIS BRINER, Stand. Clerk.

CONFERENCE AT "FORD'S BUSH," MONTGOMERY, CO., N.Y.

There will be a conference at "Ford's Bush, Montgomery, Co. N. Y." on Wednesday and Thursday the 19th and 20th of Sept. next. Come preachers, and come people, from far and from near, and we will endeavor to give you as hearty a reception as in time past.

J. P. KELLER, { Trustees of Ford's
D. MOYER, { Universalist Socie-
A. PETER, { ty.

Windon, Montgomery, N. Y., Aug. 1849.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach in Newtown, Cr., Sunday, Sept. 16th, morning and afternoon, and in Stepney, in the evening.

There will be preaching in Blauveltville on Sunday, Sept. 9th, morning and afternoon.

MARRIAGES.

In Victor, N. Y., Aug. 22, by Rev. J. R. Johnson, Mr. Myron H. Peck, Esq., to Miss Delia M. Bickford

DEATHS.

In this city, on Sunday, Aug. 19th., Mrs. Nancy Whelpley, aged 76 years. Hers was a long life of trial and vicissitude. She was a widow about 25 years, and a childless widow for the last few years of her life—her ten children having passed away in the bloom of their days. She lived as the christian lives, submissive, humble, and faithful, and her end was calm, trustful and happy. "The memory of the just is blessed."

B. B. H.

In Boston, very suddenly, on Sunday evening, Aug. 19th., Miss Harriet Adaline S. Bazin, aged 20 years and 8 months, daughter of Geo. W. Bazin. Miss B. was a young lady of great moral worth, of a most gentle spirit, and unusually amiable disposition. Her very sudden death, by that fearful epidemic which has cut off so many, both in our own and other lands, has blighted many fond hopes, and overwhelmed in sorrow beloved parents, fond brothers and sisters, and a large circle of very dear friends. May the God of all comfort support and console them in this hour of affliction.

A. A. M.

On the 22d inst., Frank Addington, infant son of Mr. Benjamin and Catherine G. Mathewson, aged 1 year 5 months and 8 days.